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NOTES AND COMMENTS.

I.

THE ELEVENTH COMMANDMENT.

IN this very pleasant world you may look upon men in either of two ways. At the outset you must make your selection. Your choice will, in part, reveal yourself. It will also determine your happiness and success. You are here with us. You must remain awhile. And you must shape yourself upon one theory or the other. You may say: Resolved, That all men are Ishmaelites. Or you may pause and reflect. You may give such a conclusion the consideration it deserves. You may dignify it with its proper importance. Then, perhaps, you may say: Resolved, That all men are brothers. It is a matter of no concern to "all men" which resolution you adopt; but it concerns you very greatly. It will make a big difference in your history.

Did it ever occur to you what a profound lesson was taught in that horn-book story where your attention was called to the fact that "Mary loved the lamb, you know."

Now that you are a grown child, it is taught you again, in the statement "He first loved us."

There is a new religion now growing in this world. Or, if you prefer, there is an old religion, *up to which* this world is now growing.

The most hopeful sign of these times is that this new-old religion is finding congenial soil. Just in proportion as it is generative, will this world be a pleasanter place in which to live.

The ten old commandments are good. But the eleventh commandment is the best. "A new commandment I give unto you, that ye love one another." It is the delightful religion of the universal brotherhood of men. I had rather lay one stone in the foundation of its temple than to have the ownership of the world, during my brief stay here.

It means universal charity. Charity of thought. Charity of feeling. Charity of judgment. It means the actual and practical relief of suffering. It means largeness of sympathy. It means respect for the feelings and sensibilities of others. It means humanity, in its broadest and most comprehensive sense. It means the cultivation of that most lovable habit—the habit of unselfishness.

There are no "professors" of this grand religion.

You either practice it, or you enjoy none of its manifold blessings.

WALTER GREGORY.

II.

TAXING LAND VALUES.

As the "Georgeism Making the Rich Richer" in your February number is certainly not Henry Georgeism, it is unlikely that Mr. George will feel called upon to answer Mr. Adams's question.

If taxes on the property instanced by Mr. Adams valued at \$40,000 (lot, \$10,000 ; building, \$30,000) were entirely removed from the building and assessed only on the lot, the owner would obviously be relieved of three-quarters of his burden, provided the rate of taxation remained the same.

But Mr. George proposes to increase the rate on city land until all of the net income which it produces to its owner is absorbed, leaving him, however, free to exact and keep, clear of taxation, as much rent for his buildings as the law of supply and demand will permit.

As, ignoring extreme cases, a net income of from four to seven per cent. is derived from city land, that would be the rate of taxation under Mr. George's plan.

Now a four to seven per cent. tax on that \$10,000 lot would probably yield as large a sum as is derived from building and lot combined under our present system.

The real estate Croesus of Mr. Adams's imagination has one-quarter of his property in land and three-quarters in buildings. It is more likely that the real Croesus has one-half in land, taking into consideration the vacant lots he is pictured in Mr. George's writings as "holding for a rise."

Now the larger the value of his land, as compared with his buildings, the heavier would the George tax fall upon him ; hence, Mr. Adams's anxiety lest the land Croesus escape his share of taxation under the George plan is needless.

A. E. COTTIER.

III.

THE SUFFRAGE PARADOX.

OF late years there has been a growing suspicion among thoughtful Americans that there is something the matter with universal suffrage. We have always heard that our government is a government of the people, that it is founded upon universal suffrage, and that it is the best government that the world has ever seen. Hence it seems to follow that universal suffrage must be right. We may differ according to our party affiliations as to what candidate ought to be counted in after the people have exercised their right of suffrage, but we all agreed that we could not have popular government without universal suffrage. And yet when a property owner finds that as a result of universal suffrage his property has been confiscated by taxation, or when a creditor finds that universal suffrage has enabled his debtors to cheat him by paying their debts in debased currency, he begins to fear that there may be something in the practical working of universal suffrage which is not quite right; and, if he is a very bold man, he may ask himself in the secrecy of his back bedroom, with the doors and windows tightly shut, whether after all suffrage should not be restricted to men who can read and write or who own taxable property.

Before making any effort to modify our present system of universal suffrage, we ought surely fully to comprehend its relation to popular government. It may seem a rash assertion, but it is nevertheless true that as a nation we have no clear idea of what constitutes popular government, and therefore cannot properly understand the relation that universal suffrage bears to it. We are accustomed loosely to define popular government as a government of the people, and to assume that the people govern through the medium of universal suffrage. So far is this from the truth that no government which rests upon universal suffrage can possibly be a government of the people. It is a government of a part of the people, and bears the closest possible resemblance to an oligarchy. An oligarchy is a government of the few, or the minority ; a government based on universal suffrage is a government of the majority. Where forty-nine per cent. of the